2:Seligman & Seligman E-5 (1909-1910) 1932
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565 in the installation ceremonies of the king (pp. 92–6), and are also his executioners (p. 91).

Commoners are known as *ocolo*, though strictly this term may perhaps only apply to the descendants of the companions of Nyakang, while the descendants of aborigines and foreigners (Nuba, etc.) are often distinguished by their names with prefix *kwa*.

[563]

Kinship, Family Life, and Marriage

601 We have referred in Chapter I to the system of relationship of the Nilotes, termed by us "descriptive". It will be remembered that the outstanding feature of the systems of all these tribes is the absence of a single word for "brother", who is always described as either "father's son" or "mother's son". The peculiar feature of the Shilluk system is the way in which it holds the balance between the individual family and the clan. As among the Dinka and Nuer, the mother is the only person to whom the term for mother is correctly applied; there is a distinct term for mother's sister, but this is not used as a form of address. The only brothers and sisters who are correctly called "mother's sons" are the mother's own children, whether by the same or a different father. But, in contradistinction to the Dinka and Nuer, among the Shilluk there are no distinct terms for father's brother and father's brother's son. The chief kinship terms will be examined separately, but here we may point out that the wide "classificatory" use of the term for father and brother (father's son) is correlated with certain Shilluk customs. The individual father is not confused with the father's brother, or clansman of the father's generation, but certain concessions are demanded from everyone to whom the term can be legitimately applied.

As a result of the system of exact description common to the Nilotes, the various kinds of cousins are distinguished linguistically. This distinct nomenclature is not needed to differentiate between potential wives and women forbidden in marriage, because marriage is forbidden between all persons to whom relationship can be traced directly, whether through the father or the mother. It is, however, correlated with the customs governing inheritance and the indebtedness which follows the transfer of bride-wealth; thus, cross-cousins stand in a special relation to one another, depending on the mutual obligations

[582]

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

565 174 So the coming of Nyikang into the Shilluk country would in fact mean an immigration of light-coloured people into a region already inhabited by black tribes. — Probably the word *Okāṇọ*, which, as is shown on page XLI, is connected with *Ńĭkāṇọ*, and means a descendant of *Kāṇọ*, also designates only or mainly members of the royal family, and not the common Shilluks; on the Sobat the word is rarely used; but it is well known at Fashoda, the seat of the royal court.

563 There live among the Shilluks a number of "Nubians", called by them *Dọ̀ṇi*; the word is derived from Dongola, and designates the Nubians (and perhaps other tribes) living west of the White Nile. These Nubians came into the country as captives, during wars, others came as fugitives. They are exceptionally numerous in Faina, a sub-district of Nyagir; they are known here as good cultivators of dura. Originally these were driven into this district by the Khalifa's people, and inhabit five villages, consisting of 104 domiciles; they are subject to the Shilluk chief of the district. — The Nubians play a certain *rôle* in the election of the king, vide page 122 ff. They bear the title *Ńodeeni*. RELATIONS WITH THE NUBIANS

648 The Shilluks do not, as a rule, agree well with the Dinkas, their northern and eastern neighbours. The Dinka possesses more cattle than the Shilluk, and therefore looks down on the latter rather contemptuously. The Dinkas are said to have formerly lived on the right bank of the lower Sobat, but were driven inland by the Shilluks. Incited by Arabs, the Shilluks in former times frequently raided the Dinkas and carried away their women and cattle. They however live peaceably now, thanks to the fear they have of the new Government. The two tribes now and then pay mutual visits and also intermarry occasionally; a certain amount of trade is carried on between them. RELATIONS WITH THE DINKAS

There are a few Selim Baggara in the neighbourhood of Kaka, but these people appear to visit the district only after the harvest to purchase dura from the Shilluks, which they are too indolent to cultivate themselves. The Kenana Arabs occupy the wells at Atara. They are disliked by the Shilluks on account of their dirty habits. Another branch of the Kenana Arabs inhabit a village close to Fadiang (*Fa ḍeeni* "village of cattle"). RELATIONS WITH THE ARABS

VII. MIGRATIONS AND HISTORY.

174 South of the Shilluk country there live, under different names, a number of tribes who likewise speak the Shilluk language (vide page 30 ff.), and who, in their physique, show strong resemblances to, and in some cases identity with, the Shilluks of the White Nile. It must be supposed that originally all these tribes lived in one place. Some of them still have traditions pointing to a common ORIGINAL SEATS OF THE SHILLUKS, AND WANDERINGS

IV. POLITICAL INSTITUTIONS.

25. The Election of a King.

Rgń riŋ.

* 539 *Kgń rgń (rgń) riŋ, ńi dwái kwárə́ ɖɔ̀ńɔ̀, ka wɛ̄lɛ́ ńa riŋ, ka gɛ mɛ̄t, ka jɛ̄ kɛ̄lɔ fɔ̄te ɖɛńɔ, ka lɛ̄lɔ̀ kɛ̄l, ka kíte mach, ka búk. Ka wɛ̄lɔ́ lɛ̄ńɔ̀, lɛń yi mach, ka mach bɛ̄dɔ Bɛch, fate riŋ; ka chíki mɛ̄kɔ l̄ɛ̄ńɔ mach, ka e lyɛlɛ nɔk, fate riŋ, ka chíki l̄ɛ̄ńo mach, ka e lyɛlɔ duɔń nɔk, fate riŋ; ka mɛ̄kɔ chíki l̄ɛ̄ń mach, ka mach e l̄ɛ̄, fate riŋ; ka mɛ̄kɔ l̄ɛ̄ń mach, ka e lyɛl lyɛl duɔń, ka pōlɔ mal, ka l̄ɛ̄rɔ ńɛ̄tɔ̀, riŋ anan! Ka l̄ɛ̄rɔ bɛ̄nɔ̀, ka nɛ̄na pɛ̄l. Ḍyɛ́ki ka jɛ̄ bɛ̄nɔ, ka jɛ̄ waɲɔ pach; tyɛń l̄ɛ̄l a bi, ka gɛ ńi tɛ̄ńa pān, ka ńi gɛ̄tí ɖeań; ka gɛ bɛ̄nɔ waɲi pan, ka gɛ̄tí ɖeań. Ka gɛ wíta Bácháɖɔ̀, ka jańe duɔń e pɛ̄chɔ̀ kíne: amɛn a kwáń yi lɛlɔ̀? kíne: ńa riŋ ńate.*

Chōtí, ka jɛ̄k dwái, ka gɛ dwai Mwɛmɔ́ ki Tūńɔ. Ka e bɛ̄nɔ bɛ̄ne, ɛna jāgɛ bɛ̄ne, ka kwɔ́f kím, ka l̄ɛ̄rɔ kɛ́lɔ̀, l̄ɛ̄rɔ kɛ̄ta fārɛ, ka pāre tyɛ̄k, tyɛk ákyɛ̀l. Ka jɛ̄ nɛ́nɔ̀ pɛ̄l. Ka lɛr ɛni ka jɛ̄ bɛ̄nɔ, gɛ kɛa pach. Ka tɛń kwańi chíńɛ́, ka jɛ̄ kɛ̄ta kal, ka tyɛ́ne mɛn é ywɔ́ńɔ̀. Ńi rɛ̄n ɛni lɛ̄dɔ wɛt; ka jake, kwā riŋ, a chwɔ́l, ka gɛ kɛ̄ta kal. Ka tadet ńɔ́lɛ́ ki tɛń; ka gɛ pɔta wɛt, ka ńa riŋ kwáń gɛ wɛk ki wɛt. Ka e mujɛ ɖeań, ka ɖeań nɛ́kɛ̀ yi jɛ̄k, ka gɛ chama ɖeań. Ka kɛ̄l ka tɛ̄rɛ̀ ká Tábàlɔ̀, ka jāgɛ é kánɛ̀ ki atēt, ka atēt chɔ́ńɛ́ riŋ, ka kwɛp kómé chɛ̀.

* 539 643 [563] When a king is to be elected, they bring the descendants of the Nubians,[1] and the sticks of the princes are broken. And some people go to the Nubian country, and bring some flint stones; they are put into the fire; then the fire is blown up; and a stick (of the princes) is thrown into it, into the fire; if the fire remains black, then that one (the prince or pretendent who threw his stick in) is not the king. Another stick is thrown in (by another prince); if the fire burns (flames up) a little, then this one is not the king. Again another stick is thrown in; if the fire burns a little high, that one is not the king. Another stick is thrown in; if the fire dies, that is not the king. Another one is thrown in, and if the fire burns with a big flame, and blazes up, then the people laugh: "This is the king (the prince who threw in this stick, he is to be king)."

[Hofmeyer says concerning this: "According to an ancient use which existed before Nyikang's time, a number of little stones according to the number of princes which have been proposed for election are thrown into a fire. Each stone has its name; now the one whose stone remains in the fire wi[illegible] cracking becomes king. This test is repeated so long till only one single stone is left.]

After that the people come (from different villages); they sleep in the bush,

[1] The Shilluks say: "When Nyikang brought his people into the Shilluk-country, he brought some Nubians with him; these Nubians live in several villages among the Shilluks up to this day; they are known by the Shilluks, but in their outward appearance they do not differ from the Shilluks." According to the report given above they seem to play or to have played rather an important rôle in the constitution of the Shilluk dynasty. It appears that the Shilluks have been in some political connection with the Nubians.

26: Pumphrey G-5 (1934-1937)1937
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SHILLUK "ROYAL" LANGUAGE CONVENTIONS.

By M. E. C. Pumphrey.

THE Shilluk divide themselves with great distinctness into two divisions, namely "Royal Blood" (Shil., KWAR RETH) and "Shilluk" (Shil., COLLO). KWAR RETH includes, with the exception of a single distant branch called the "Ororo," all the living patrilineal descendants of the semi-mythical but historical Nyikang Okwa, who, in about 1540, is supposed to have led a party from the neighbourhood of Wau into the present Shilluk country.

Within the KWAR RETH there are three higher titles. These are *Reth*, for the reigning king; *Nyireth*, for the son of a king, reigning or dead; and *Nyareth* or *Nyinyireth*, for the son of a *Nyireth*. All other members of the KWAR RETH are entitled *Kwar Nyireth*, which is elided into *Kwa'nyireth*. All KWAR RETH should be addressed by prefixing their title to their names or else by the use of their titles alone, an exception to this last being that you never address the Reth as *Reth* but use the appellation *Wuo*.

The Shilluk say that they found the Fung in the present Shilluk country and that they drove them out northwards. Undoubtedly, however, many remained as an inferior caste, and there are still traces of a Kwar Funy (Funy clan). The remaining Fung, together with the reputedly small band of Shilluk who accompanied Nyikang, presumably form, with subsequent accretions, the ancestors of the COLLO. Nyikang and his sons are the ancestors of the KWAR RETH.

When using the Shilluk language it is important not only to use the proper title when addressing a member of the KWAR RETH but also to make certain deferential modifications in some words and expressions. Only some of these modifications are necessary when addressing a mere *Kwa'nyireth* (largely those of implying divine intervention in all verbs of motion), but when addressing the Reth certain fictions have to be borne carefully in mind.

For example, the *Reth* and, less rigorously, District Commissioners and their assistants do not sleep. Strangely enough, they go out to graze (Shil., *kwai*). They never exist unaided. When not more specifically

Cp. 319]

29:Dempsey M-5 (1940-1954) 1955
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in a leopard skin for a dance. Apart from these privileges, however, the son or grandson of a king is in no other way distinguished; he must undertake the menial tasks which fall to the lot of the boys of the village, the herding of the cows and sheep, the milking and the cleaning of the byre; he submits to the same ordeal of tattooing and cannot anticipate his initiation dance, the great coming-of-age celebration, by which he and others of his age-group formally become full members of the tribe. He is accorded a special respect, and if he is a Nyireth, a son of the king, is eligible for election to the high office of king of his people. The fifth generation of the king's descendants, though they are allowed to retain the title of Kwanyireth, descendants of the king, merge into the common people and are treated as such.

The second class is that of the Ororo, which holds a peculiar position in the social system. Its members are of royal blood, but are for ever debarred from election to the kingship. Shilluk history relates that of the fifth king, Ocalo, all the sons of his first wife were slain in battle with the Nuer, save one. This was a puny boy whom his father despised as unfit to be king. In his grief and rage at the loss of his sons, Ocalo threw the sacred spears of Nyikang into the river to signify that he considered his house at an end, since he had now no son worthy of succeeding him. The son who was left, Duad by name, upbraided his father fiercely, and swore that if ever he became king he would disinherit and degrade the other children of Ocalo. Eventually he did become king, and kept to his oath. His half-brothers were all degraded to the level of commoners, but because of their undoubted royal ancestry they formed a special clan among the other royal clans. To compensate them for the loss of their rank they were given, and still hold, special functions at the installation and burial ceremonies of the king. They used also to hold the office of royal executioners and put to death all those who fell under the king's displeasure, but in these more enlightened times, that office is no longer required.

The third class is that of the Colo. Strictly speaking this

29:Dempsey M-5 (1940-1954) 1955
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565 563 term applies only to the descendants of the original companions of Nyikang, but in practice it embraces the whole of the common people and includes those who were probably in possession of the land before the coming of the Shilluk and who were conquered and absorbed into the tribe, and individuals of other tribes who, whatever their origin, have come into the country and settled there, eventually merging with the people.

565 644 [567] The last class is that of the Bang Reth, the servants of the king. This group is made up of the king's personal attendants, his wives and the wives of former kings, and the descendants of former royal slaves. It includes also those who have taken up special service with the king because of their reverence for his sacred office as Vicar of Nyikang, those who by reason of their utter destitution have been driven to accept the yoke of bondage to the king that they might share the bounty of the royal table, and those who [567] [681] have been enslaved on account of a crime committed by some member of their family who himself has escaped the king's justice.

565 582 Marriage is permitted between the Kwareth and members of the other three classes with certain exceptions. Thus, for example, a Kwareth may marry into the Bareth, but he may not wed the former wife of a king, or the widow of a king. The daughters of a king may not marry at all; since in theory all the cattle in the land belong to the king, no one can offer him a dowry, and so his daughters must go unmarried. In 644 marriage the great rule of exogamy, that is marriage outside 565 the clan, must be observed. Now the Kwareth form only one 582 clan, as also do the Ororo, but the Colo and the Bang Reth are divided into several clans. A member of the Kwareth class may not therefore marry another Kwareth, or a member of the Ororo another of the same class, but members of the Colo and the Bareth may marry into other clans of the Colo and Bareth.